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WEEKLY REVIEW.

—THE committee of the Wesleyan Missionary Society have just adopted a most important resolution calling for "a large extension of evangelistic as distinct from educational work in India." This is the outcome of the much-abused articles by the "Friend of Missions."

—THE career in China of the Scotch working-man, William Murray, throws valuable light on the allegation that none but persons who have been educated at a university should be sent out as missionaries, because of the supposed difficulty of learning the vernacular. William Murray came to Asia as a Bible colporteur amongst the Chinese. Whilst he went in and out amongst the common people, selling his Bibles and preaching the Gospel in the streets, his heart was stirred with compassion at the multitudes of blind people he saw, of whom there are half a million in China. One of the great problems concerning them that was continually before his mind, was the question of how they could be taught to read the Bible. The Chinese printed characters are exceedingly difficult for seeing eyes to learn, there being no less than four thousand characters. It takes six years of study to enable the average student to acquire a knowledge of this stupendous alphabet and twenty years to read fluently in the language. It was therefore out of all question to attempt to teach such a complicated system to the blind, who have to read by means of feeling raised letters. So William Murray racked his brain, thought by day and dreamt by night, until at last "one day, weary with work, he lay down for a noon nap, when, while yet awake, though with closed eyes, he saw outspread before him the whole system which he has since put in available form for use . . . He believes that vision to have been a revelation to him from above." Though there are four thousand characters in the Chinese written language there are only 408 distinct syllables regarded from the standpoint of the sound of the words. Instead of an alphabet he employs numerals to represent these 408 sounds, and "ingeniously contrives that not more than three syllables shall be used to represent the longest word, corresponding to units, tens, and hundreds." He arrives at this by means of the use of mnemonic letters. The whole system is so exceedingly simple and easy to learn that many of his blind pupils learn to read Chinese fluently in the amazingly short space of six weeks, instead of the twenty years required by most seeing students in reading the ordinary character. Mr. Murray's system will doubtless revolutionize reading in China in the course of time. Music can also be easily and rapidly written down by the same system, an ordinary hymn being written in a quarter of an hour from dictation.

—ONE of the many interesting cases mentioned in the report just issued of last year's work of the London Missionary Society at Travancore, was that of a man who in his heathen days was a drunken, immoral character and a very bigoted idolator, though in his drunken fits his idolatry and his drunkenness would come into collision, for several times he smashed all his idols up into little pieces when under the influence of intoxicants. After his conversion he became a very meek and humble Christian, and a deacon of the Native Church, helped the sick and needy, often stopping up all night with those who were ill, both heathens and Christians, paid for the medicines out of his own pocket, and always prayed with them. His home-life was that of a model father of a Christian family, and family-prayer was regularly held. During the late cholera epidemic he was attacked, and after committing his wife and children into God's hands he quietly and peacefully passed from earth to the presence of his Saviour, being greatly mourned by all the Christians and heathen of the neighbourhood.

—MR. W. R. BRADLAUGH the evangelist, the brother of the notorious atheist, has lately been conducting a mission at Leicester. This month he is in Paris superintending the distribution of a large number of his anti-infidel tracts which have been translated into French.

—THE British section of the Paris exhibition is entirely closed on Sundays, the rest of the exhibition being open and crowded with Sabbath-breakers.

—THE missionaries of the China Inland Mission, can reach the interior of China in their Native Chinese dress, at one third the rate of missionaries travelling in European costume. It is the custom to compel all persons travelling in English clothes to pay first-class fare, hence the difference.

—HUDSON TAYLOR has stations waiting for fifty more missionaries in China.

—IN going back (after an unsuccessful appeal to the Swiss Federal Council) to Chillon Castle to finish her term of one hundred days' imprisonment for the crime (!) of teaching little children about Christ, Miss Stirling was accompanied to the prison doors by the Russian Princess Outomasky and her daughter, and Col. Stenhouse of the Queen's Army, and one of the chief officers of the French Salvationists. Officialdom in the Swiss Republic is exceedingly prejudiced against the Salvation Army, because its officers have been the means of rescuing some of the women out of the Government-licensed houses of ill-fame. The antipathy which exists against the Salvationists on this account is clearly revealed in Mrs. Josephine E. Butler's work, "The Salvation Army in Switzerland."

—*Apropos* of the fact that gambling is a breach of the Tenth Commandment, that is, the gambler covets his neighbours cash without working for it, or giving him any equivalent for it, the editor of *Things New and Old* (Coimbatore) makes the following extract from the account of a horse-race in the *Madras Mail*,

> The pony was so beat rising the hill past the stand, that few jockeys would have persevered with him, but Scott got out his whip, and began to ride half a mile from home and just managed to squeeze him first past the post.

The editor of *Things New and Old* remarks on this barbarous piece of wickedness, carried on under a tropical sun,

> This "feat" is held up to our admiration, and no doubt was loudly applauded by the gentlemen gathered to witness the "sport"! What a *manly sport!* to lash a horse with a whip, and rowel him with spurs, till from shoulder to flank he is gory and bleeding, covered with weals from ear to tail, with nostrils distended, sweat and blood oozing from him, as he stands puffing, panting, and suffering, trembling in every limb, every nerve quivering with agony, and all for the transferring of money from one pocket to another without an equivalent.

—THE committee of Hugh Price Hughes' "Forward movement" in London, decided to attend Epsom Races in force this year for the purpose of preaching the Gospel to the "princes and paupers, rich and poor, publicans and harlots, gamblers, blacklegs, showmen and gipsies," who annually congregate on the "Downs." Their equipment was to be a large tent, two furniture vans (to carry the goods down, and also for the workers to sleep in), 2000 New Testaments, 100,000 tracts, and 500 yards of blue ribbon (for teetotal purposes). The superintendent of the work wrote,—"Let every body pray that we may all be filled with the Spirit, and that hundreds of souls may be saved." Wanted! some of Mr. Hughes' lay-workers in India.

—"THE Christian's Secret of a Happy Life" has just been issued in Hindustani. It was translated by Babu Yunas Singh, who got considerable spiritual blessing from its perusal in English. The North India Tract Society, Allahabad, are the publishers.

—ST. JAMES'S Hall, London, in spite of the pouring rain was crowded on the 19th ult. on the occasion of a great meeting called to protest against War. The chief speaker was Mrs. Ormiston Chant who "was strong in her denunciation of the miserable cuckoo note of those who admitted the evils of war, and argued that 'it had always been and always would be.' Such people, she indignantly declared, were trying to put an eternal closure upon God's purposes for humanity. A very important point which the speaker raised was the necessity of a complete revolution in the children's lesson-books and the children's toys. Little ones must no longer, from their very infancy, be accustomed to look

upon war as a glorious thing. Lord Wolseley's militarism, the proposal to introduce the conscription, and the action of statesmen who make international quarrels, and then allow thousands of poor soldiers to be killed whilst fighting these quarrels out, all came in for scathing treatment; and the journalists did not escape, for after picturing the horrors of a battlefield, Mrs. Chant hurled her anathemas against the editors, who would next day sit down at their study tables and write about the 'glories of war.' The Duke of Wellington's words were quoted: 'War is the most detestable thing in the world. If you were to see a battle for only one day, you would pray to God that you might never see another.' And it was argued that it was quite as easy to arbitrate on national feuds as it was to settle private feuds, precedents being quoted for those who were sticklers for precedent. 'We must have,' said Mrs. Chant, 'peace in our schools, peace in our newspapers, peace in our pulpits, and peace in our legislatures; we want to turn our barracks into technical schools; we want the Spirit of Christ, instead of the war spirit which knows nothing about sorrow or sadness or broken hearts; and that is why we ask you to join us in casting out the war spirit with the help of Him whose watchword is, 'Peace on earth, goodwill to men.'"

—It is stated in the *Railway Signal* that sixty-five thousand less licences were granted to public-houses in England last year, as compared with previous years.

—The Rev. James Gilmour in the *Chinese Recorder* states that the Chinese regard opium, whisky and tobacco as "useless, wasteful indulgences," and when a man becomes a Christian they expect him to give then all up. Mr. Gilmour says,

When they hear of our bringing them a superior religion, they are surprised to find tobacco not set aside. If this expectation of theirs rested on error or a mere whim, it would be well to correct it, and not give way to it. But resting as it does on reason and common sense, it is incumbent on us to meet them on the highest plane of their low level of native forms of righteousness, and in asking them to come to Christ, to see that from whatever standpoint they come, in coming to Christianity they will be stepping upward.

—It is very interesting to see two of the principal missionary newspapers printed in the vernacular, the Mahratti *Dnyanodaya*, and the Hindustani *Kaukab-i-Hind* publishing "Five Reasons why a Christian should not Smoke." Summed up the "Reasons" are because "it is an unclean habit, it is offensive and annoying to others, it makes a man selfish, injures his will-power, and is detrimental to body and mind." It is especially important in India, where narcotics are so much used, that the Christian Church should hold up a standard against every drug that intoxicates or narcotizes.

—A clergyman of the Church of England, working in the East End of London, a member of a Board of Guardians, is quoted in the *Baptist* as saying, "It goes to one's heart to solemnize marriages between mere boys and girls of eighteen and nineteen years of age" who cannot support themselves. There is a mighty difference between the conscience of England and India on these subjects.

—Martin Luther would have been astounded had he been told that only three centuries after the Reformation a Cardinal should be recommending the study of the Bible to the laity. Cardinal Gibbons of Baltimore, U. S. A., lately spoke as follows—

We must be familiar with the Bible to have the Scriptures in our hearts, and we can only know it by reading it prayerfully and carefully. I exhort you strongly to sanctify this season of Lent by studying your Bibles carefully every day, especially the New Testament and the Psalms. The Bible is the most entertaining companion in the world. No other agency has produced such a revolution in society as the Bible. The Scriptures ought to be the garden of a priest and of the laity as well. What is good for the one is good for the other. The clergy has no monopoly of sanctity. I see the Bible lying on your tables, but I fear it is there in many cases for ornament rather than use. Cultivate the Scriptures and your souls will be enlightened and nourished."

Romanist Bishops in India will do well to copy the Cardinal's example.

—The Chicago *Union Signal* says that many of the clergy in Brooklyn make their own wine for communion purposes, squeezing the grapes direct into the cup, thus following the divine pattern of "this fruit of the vine" (see Matt. xxvi. 29, Mark xiv. 25, Luke xxii. 18) and precluding the possibility of the presence of the poisonous drug, alcohol, in "the cup of the Lord."

—The *Bidhanbadi*, one of the Brahmo Somaj papers, publishes a petition with seventy-nine signatures from students at Lahore. Forty of these are in Missionary Colleges there. The petition asks that a Brahmo Somaj missionary shall be sent there, and says,

Unfortunately there is no provision here to give us a regular moral and religious instruction. Our parents and our guardians care only for our secular education. The society in which we move, affords us no means for the promotion of our spiritual interests. We have not even the remotest idea of religious questions. We feel miserable when we reflect over our absolute ignorance of religion.

—The essence of the Brahmo Somaj creed is the utterly false statement that there is no necessity of a mediator between God and man. It is useless to argue with those who hold such a creed. They know neither their own natural sinfulness, nor the burning holiness of God. The Holy Ghost, convicting of personal sin, is the only power that will set right European Unitarians, or their Asiatic representatives, the Brahmo Somaj.

—The China Inland Mission not only never asks for money, but never publishes the names of those who subscribe to its funds. For instance, some steward of the Lord has lately given £2,000 (Rs. 30,000) is one donation. It is simply entered, "Date, April 27th, Number of Receipt 4,499, amount £2,000." How different is this to the way that money is usually given in India! where the name of a donor is blazoned in every newspaper, and votes of thanks are passed, nauseating in their fulsomeness. "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say say unto you, they have their reward. But when thou doest alms, let not thy left hand know what they right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly." The total amount received by the China Inland Mission for the first four months of this year is £20,266.

—A correspondent writes to us on an important subject as follows—"A Marathi Missionary sometime ago mentioned the fact that after speaking about Christ, and telling about His life and death, he sometimes found to his dismay that his audience were under the impression that he had been talking to them about Krishna! This is no doubt due to the fact that he continually used the work *Khrist* instead of *Yeshú* in speaking of the Saviour. The translators of the Hindustani versions very wisely use the words *Yisú' Masih*, thus avoiding the objectionable similarity of name to the foul and adulterous idol Krishna. The use of the word *Masih* instead of *Kristus* in Hindustani is perfectly permissible. One of the oldest versions of the New Testament in existence, the Syriac, invariably uses the Hebrew word Messias, instead of the Greek word Christ. Both have the same meaning in the original, and it is therefore equally correct to use either. In future editions of the Marathi Testament I would therefore suggest that *Yeshú Mashíhá* should be used. Meanwhile it would be advisable in preaching in the open air &c., to use either the word *Mashíhá*, or *Prabhú Yeshú*."

—The work of enlisting the interest of students in American Colleges in foreign missions is still going on. Mr. R. P. Wilder who with Rev. J. N. Forman originated the movement, has just made another successful tour in the south and east of the United States. The meetings he has held have often been powerful soul saving occasions when twenty students at a time have decided for Christ and as many more offered to devote their lives to the service of God on the foreign mission field. Money is being raised for the student volunteer movement in all sorts of ways, by college collections, by a missionary conference of ladies in New York City, and by the Foreign Mission Committee of the women's society known as the "King's Daughters."

—A *Nemesis* seems likely to over-take France on account of the great slaughter of swallows for millinery purposes that has been going on for some years. The Department of the Bouches du Rhône is one of the great landing places for swallows coming from Africa. Engines for killing them in hundreds have been laid along the coast, formed of wires connected with electrical batteries. When fatigued by their long sea flight the birds perch on the wires and are struck dead. The bodies are then prepared for the milliner, and crates containing thousands of them are sent on to Paris. It was noticed this spring that swallows had not landed on the low-lying coast, but have gone farther west or east, and that they go in larger numbers than they used to other parts of Europe. There are places, where they formerly were very numerous, but which they have now deserted, although there has been no falling-off in the gnats and other flying insects on which they live. If the swallow resolves on a general boycott of France, the loss to her agriculturists will be incalculable.

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A SUCCESSFUL MISSIONARY

On the "Methodist Times" Articles.

The Rev. Joseph Nettleton of Fiji is one of the most successful missionaries in the world. He writes on the articles by "The Friend of Missions" as follows—

I have been waiting for the air to be cleared of the personal element introduced unfortunately into the discussion, before giving any opinion upon missionary methods in the East. The attack upon Mr. Champness in Exeter Hall I regard as unwise and unfair, and the criticisms of "The Friend of Missions" can be "weighed in the balances," and taken for what they are worth. Missionary secretaries and committees are not infallible. If as a missionary society in India we have been doing the "things we ought not to have done," and leaving "undone the things we ought to have done, "let us know it, and be thankful to any one who will show us better and more effective methods. The Christian method has always been "from the least unto the greatest." Methodism has worked thus in

ALL ITS SUCCESSFUL MISSIONS

We went to the liberated slaves in Sierra Leone, and to-day we have more church members in that little peninsula, with a population of about 60,000, than in the whole of Continental India and China. In the South Seas we went to the people. The chiefs and priestly castes were the bitter opponents of Christianity, but when the democracy were in favour of the Lotu, public opinion made it politic for the chief to sanction and to join the new movement. Without his conversion to Christianity, Cakoban could never have become supreme in Fiji. Long and earnest conversations with the late Rev. W. O. Simpson led me years ago to the conviction that we were spending a disproportionate part of our grants to India on what is practically the university education of the high castes. This is said to be the work that pays best, because it earns for us

LARGE GOVERNMENT GRANTS.

Does it result in the conversion to Christianity of these influential classes? Would the same expenditure of men and money in evangelistic missionary work among the masses win more souls for Christ and yield better results? We have been accustomed to hear on our platforms from missionaries who have been engaged in the work of higher education in India, a great deal about the quality and quantity of such work. As the result, Brahmanism, like Humpty Dumpty, was having a great fall. Mr. Olver, now that these methods are questioned, says "It is all a mistake. We have been doing and are doing very little in higher education. We have spent less than £900 in this work in three districts of South India during 1888."

WE WANT MORE LIGHT.

Is the basis of his calculation the true one? The secret of power in missionary work is self-sacrifice. A luxurious missionary must be a white crow. The ascetic life of cheerless and hopeless poverty does not recommend our religion to native races generally. In comfort and refinement we should show them something above their own level to which Christianity will raise them. The missionary and his wife should prove to the natives that there is something better in the higher civilisation of which they are pioneers than bad rum and opium. Married missionaries in the South Seas (the Rev. James Calvert and the writer included) were passing rich on £140 per year, and were comfortably housed in a four-roomed, weather-boarded cottage, the total cost of which was less than £250. All true friends of missions desire our missionaries to have every need comfortably provided for.

GOOD HEALTH IS NECESSARY TO GOOD WORK.

Badly ventilated houses or an unsuitable diet, which in a tropical country will quickly decrease vitality and the power to endure fatigue, will not be economical. The sickness and return, or death and burial, with the necessity of replacing a missionary, will be much more costly than a suitable house or liberal diet. The question wants looking at all round. Our missionaries are true men, and are prepared for any sacrifice that will secure greater success in their work. No money payment can be an equivalent for men and women who have given themselves. Some missionaries out of their poverty have given liberal sums to the society rather than the work should suffer. A committee should practise the strictest economy in the distribution of the Lord's money entrusted to its care. Let us try any practical method, whereby our missionary nets may be made more successful in catching a "multitude of fishes." We will pray more, and work more, and give more for this great cause, and God will give us His blessing.

LANGUAGE LEARNING.

A missionary correspondent in a contemporary says,

It is all nonsense to talk of education as being a necessity in order to learn a foreign tongue. I, Sir, have found it, in some respects, a hindrance. I have found myself bothered about the grammar when I should have been satisfied with being understood. It is a well-known fact that when an English family goes on the Continent, servants and all, the servants, without any previous knowledge, get to talk French or German quite glibly, while their masters, who have been learning these languages at school for three or four years, can only halt and stammer in their efforts to speak without mistake.

Another illustration that can be used is that of the international commercial traveller. It is surprising with what quickness, and, after a few months, with what correctness, English and German commercial travellers will pick up a new language without looking inside a grammar. An interpreter is used at first, but every possible chance of conversation out of business hours is seized, and in a few weeks the interpreter is dispensed with.

FACTS ABOUT SAMOA.

There is no one island called Samoa: the name is applied only to the entire group of ten islands, often called the Navigator Islands. The great French navigator, La Perouse, who visited these islands in 1787, had one of his officers and ten of his men massacred, and while bitterly denouncing them for their "atrocious manners," declared it "one of the finest countries in the universe." A similar testimony was given by other navigators who visited these islands before their evangelization.

But all of the islands that form the group are now professedly Christian. The first missionaries, Williams and Barff, reached Samoa in 1830, and very rapid progress was made in Christianizing the islands. Heathenism is now a thing of the past, and there are 200 villages in which Native pastors are supported by the people. Beides supporting the Native pastors, the Native churches have contributed on an average during the last twenty years 6,000 dollars per annum to the funds of the London Missionary Society, which numbers 27,000 adherents The Wesleyan Mission have 5,000, and the French priests claim 3,000. The population of the islands is now 35,000, an increase since 1843. In seven years after the entire Bible was printed in their language an edition of 10,000 copies was sold and the British and Foreign Bible Society has received from sales the entire amount of its outlay. Some years after another and revised edition was published, of 10,000 copies, which is now exhausted. The Natives had never seen a piece of money when the mission was started. Now there are English, French, German and American stores, and from 250,000 dollars to 500,000 dollars worth of native produce goes into the stores of these merchants in exchange for clothes and other necessary articles.

These facts says *The Missionary Review of the World*—lend great interest from a missionary point of view to the Samoan matter, which now occupies the joint attention of the three leading governments of the world. It is affirmed that on account of rivalry for the chieftainship, and feuds growing out of it, the bulk of the people, and even the chiefs, long for foreign help and protection. These islands of the South Sea, so recently converted from savage barbarism to Christianity by English missionaries, deserve the sympathy and prayers of Christendom. It is obvious that the triumph of the German policy would work injury to missionary interests in that part of the world.—J. M. S.

INCIDENTS IN VILLAGE WORK.

Rev. T. E. F. Morton records a few incidents in his seventh tour in villages of the Central Provinces this year—"As we pursued our journey still in a westerly direction, I saw on my left, near a well, a man worshipping after his usual morning ablutions; looking at the sun, "lota" in hand and mumbling prayers, he poured out the water from that brasen vessel, and then whirled round and round, finishing up the exercise by looking stedfastly at the sun again and gentiy clapping the hands.

"Leaving the main road leading to Bará Chegáon and keeping to the right near the Rajpootana-Malwa railway track, we pushed on to Kairgaon. The brahmin patel of this large village made thorough preparations for a good meeting. Kairgaon contains a population of nearly 2,200 inhabitants.

"There is a Government Vernacular School here of 63 boys of high and low castes under two brahmin teachers. The patel would have me visit the school. Taking my seat at the head master's table, I got preacher Sewárám to examine some of the boys in arithmetic and geography: on the whole they answered very fairly: before leaving I said to them, I will put you a question: Parméshwar (God) kyá haí? (what is) Not a single boy could answer. At my request, the head teacher allowed his school to be present at the dharmsala near by: he was also there. The boys gladly formed up in the front. The mighty blast of the barber's horn brought a large congregation together. Instruments of music played, bhajans rose on the air, the Gospel was preached and men, women, and children looked on with attention. Gospels and tracts were distributed. Over 300 heard the name of Jesus here.

"Mallágáon was reached the same evening. This is a big village, but not so large as Kairgáon. In half an hour, at the call of the kotwal, and the full blast of the barber's horn, the inhabitants crowded around us like bees. Our stand was right in front of the painted idol. Just a little before beginning, an old man made obeisance to the idol in our rear, and kissing the pavement on which it rested, took his seat and listened to the words of life: I was especially interested in him, and no sooner was the meeting concluded, after distributing tracts &c., I made for him, and after speaking some solemn words, presented him with a gospel and some tracts. Over 200 heard us at this village.

"That same night we pushed on to Tembi. Sewá Rám and Soorját addressed the audience the next morning. About 70 adults and 80 children were present.

"Let missionaries who are engaged in evangelistic work in villages, make use of the barber and his horn, and, I am sure, they will not be disappointed with their congregations.

"The villager is a timid being, dreadfully afraid of the Sarkar (Government), but a little kindness and talk about the Supreme Being will soon win him over.

"A Holy Ghost-baptized church and ministry will alone score many victories for Christ. How we need the power and guidance of the Holy Spirit in the vast and prodigious work opening before the church. More Whitefields and Wesleys are needed for this grand work. God speed the day when India's millions will bow at the feet of the risen Christ."

News of the Week.

Missionary and Church Intelligence.

—The Rev. Isaac F. Row, Secretary of the Anglo-Indian Evangelisation Society, having requested to be set free for Evangelistic work, the Committee have decided to offer the Secretaryship to the Rev. J. Forgan of Simla.

—A service of song was held at Mazagon Methodist Church, Bombay, a few evenings ago, in aid of the Native work. It was taken from "Uncle Tom's Cabin" and illustrated by very good dissolving views. The singing was really good. The whole was under the management of Mr. H. C. Tinckom, who gave the readings. The size of the audience and their evident appreciation should encourage the repetition of the entertainment in one of the larger and more central churches.

—The Rev. J. S. Stone, M. D., formerly of Calcutta and Bombay, is pushing his mission work in New York. He publishes a little paper in the interest of the work called *Our Visitor*. That city has one saloon to every 173 of the population. In one ward there is but one church among a population of 20,000.—*Indian Witness*.

—The Darjeeling Temperance Seciety has petitioned Government to prohibit the manufacture and sale of intoxicating liquors as a beverage in India. This Society seems to be in good working order.

—The Rev. W. Calderwood, of the American Presbyterian Mission has died at Landour after 34 years of work in this country.

—At the last Annual Meeting of the National Bible Society, held in Edinburgh the income was reported as over £34,000, the largest ever attained. Amidst many proofs of the successful labours of the society, it was mentioned at the Annual Meeting that the Native churches of Japan, for whose benefit the National Bible Society of Scotland has taken a share in translating the Scriptures, have resolved to institute a Bible Society of their own. The Religious Tract and Book Society of Scotland have just issued their Annual Report. The work of the colporteurs is referred to as a valuable agency in spreading wholesome religious literature to counteract the mischievous literature which circulates so largely to the prejudice of the morals of the people. It employs about 200 colporteurs, and there is ample evidence in the report that their work is meeting a real want in the religious life of the country, and has upon it the divine blessing.

—A movement of Professor Delitzsch, of Leipzig, is a wonderful step toward the conversion of the Jews. In nine of the German universities he is starting a movement for mission work amongst the Jews, and already over 300 students of the universities have enrolled themselves as members of a special school for training to this end.

—The Congregationalists in Australia have 82 Sunday-schools, with an average attendance of 7,400. The Wesleyan Methodists are largely in predominance; their schools number 545, with an average attendance of 30,264. The Church of England comes next, with 430 schools; and then in order follow the Presbyterians with 392, etc. In all there are 2,157 Sunday-schools, with a total average attendance of 143,766.

—According to the statistical report for 1888 of the Evangelical Association, that body of German Methodists numbers 141,853 members, 1,159 itinerant preachers, and 1,916 churches; indicating a gain of 4,156 members, 38 preachers, and 85 churches during the year.

—The twenty-two missionary societies in the United States managed by women, and whose support comes from women, remarks an American contemporary, support 751 missionaries, last year contributed dollars 1,038,233, and since their their organization have contributed dollars 10,335,124. The forces of Great Britain, Continental Europe and the United States have an annual income of dollars 396,996; man and equip 9,550 stations; support 5,431 missionaries; have the assistance of 32,015 Native helpers, and mission churches that number 588,974 communicants and 1,875,655 adherents.

—At the Annual Meeting of the Country Towns Mission in England one of the missionaries gave some of his experiences during his seventeen years work in and near Twyford, Berkshire. In a certain little hamlet one door was always closed in his face—why he could not tell. One day he met the woman of this house wheeling a barrow-load of coal from Twyford. She had still two miles to wheel her coal. "Good morning," he said—no answer. "Good morning," he repeated—still no answer. "You have a heavy load there"—for answer but a surly look. Crying to God to touch her heart, he said, "Let me wheel your coals; you must be tired, and I am going your way." "You wouldn't dirty your hands to do that." "Wouldn't I—just see;" and taking hold of the handles of the truck, he wheeled it the two miles, talking all the way of the message he had so long sought to bring her. Arrived at the house he turned out the coals for her, was invited in to wash his hands, and found her thawed by reason of the kindness done. Reading and prayer followed. Soon she was convicted of sin. To-day she is a humble, God-fearing follower of Jesus, testifying to all around of Him she so long resisted. Another man was won by the missionary sitting up with him fifteen nights (not consecutively) during a severe illness.

—Lord Aberdeen presided at Exeter Hall over a crowded anniversary meeting of the Railway Mission, an organisation of six years' growth, which has done much for the spiritual and moral interests of the 368,000 employes on the different railways of Great Britain and Ireland. He spoke particularly of his railway experience in Scotland, and warmly commended the Mission. The Rev. John McNeill, who received an enthusiastic welcome by an audience which recognised in him an old railway hand, delivered a vigorous address, forcibly interweaving many of the incidents of his early railway experience, with the view of enforcing spiritual lessons, concluding with a solemn appeal that no railway man present would miss the last train for his heavenly home. Other speakers followed.—*British Weekly*.

—The work among the Chinese in New York under the auspices of the New York City Church Extension and Missionary Society is being blessed. Four Chinese converts were recently baptised in the presence of a large number of their countrymen. Their responses were clear and intelligent and a feeling of deep solemnity prevailed.

—Mr. Spurgeon presided, says *The Christian*, on May 20th, in the Metroplitan Tabernacle, over the twenty-second annual meeting of the Tabernacle Colportage Association. The report stated that there were now eighty colporteurs connected with the Association. The total value of the sales for the past year had been £8916. The chairman declared that this colportage business was a necessity of the Christian Church, and he wished that they would see it to be so. They must meet bad literature, and it could only be met by the production of good literature. The colporteur, however, did more than counteract the influence of bad literature; he was an agent of the Church of Christ—when unable to sell books, always leaving a tract and speaking a word for Christ, preaching where able, conducting services when needed, and comforting and instructing the sick and dying. Addresses were also given by several of the colporteurs.

—Sioux, the city where Rev. G. Haddock was murdered because of his advocacy of temperance, is now under Prohibition, and, it is said, was never before so prosperous.

—In Georgia, U. S. A., there is said to be a boy-preacher of twelve years old. Ignorant and unlearned, and poor in this world's goods, he is yet a wonderful preacher. He quotes largely and correctly from the New Testament and gives clear explanations of the passages. He is modest and unassuming and wins all hearts and does not seem embarrassed in addressing large audiences.

—There are 106 Young Men's Christian Association branches in French-speaking Switzerland, with 1500 members. There are also 30 new Associations in course of formation. The triennial Congress was recently held at Neuchâtel.

—Mr. Moody's summer school has been fixed for June 29 to July 10 inclusive. The Rev. Maurice S. Baldwin, Bishop of Huron, has accepted the invitation to be present as one of the lecturers. The General Christian Conference will open Angust 1, continuing for thirty days. Rev. Dr. J. Monro Gibson, of London, is to be one of the speakers from abroad.

—The *Christian* hears that the Protestants are still being persecuted in Maré. On January 14 a native pastor was invited to attend the wedding feast of one of the church members. While there, and while they were in the midst of the feast, a number of native policemen, who are under the direction of the French authorities, came suddenly upon them and broke up the feast, handcuffed the pastor, took him away a distance of some miles, and put him in prison. He was afterwards tried, and sentenced to cease administering the ordinance of the Lord's Supper to the people. Tawaishi Naihel, the bride, was also taken and cast into prison. Her crime was that she had been zealous in holding Bible-classes with the young people. She was sentenced to one year's imprisonment! A man named Polama, a good man, was imprisoned for three weeks for writing a letter to the English missionary, simply giving an account of the work.

General News.

—Rough weather was experienced in the Indian Ocean last week. Captain Mersa of the Merchant vessel *Poseidon* was killed by being washed off his bridge by a heavy sea. The mail steamer from England escaped the cyclone and reached Bombay without damage, though she fell in with the S. W. Monsoon, rain, wind, and a heavy sea.

—The Maharajah Dhuleep Singh has married a young English lady, Miss Ada Douglas Wetherill. The wedding was a private one and took place in Paris. The Maharajah and his wife were expected shortly to leave for Russia.

—A fearful storm at Munshigunge, in Bengal, took place last month. It is reported that 3,482 houses were blown down, and three villagers were killed.

—Some of the Scotch papers describe an interesting experiment in electrical engineering. The residence of Mr. J. Monteith, of Carstairs House, Lanarkshire, has been connected with the main line by an electric railway 1¼ miles long running through the grounds of the mansion. The motive power is given by the Cleghorn Falls and transformed into electricity by a turbine which impels a dynamo. The gauge of the line is 30 inches, and a speed of 35 miles an hour is attainable.

—The preliminary forecast of the Monsoon, which has been drawn up on the basis of the Himalayan snowfall states that the indications are in favour of a good monsoon rainfall over North-Eastern India, including Upper Burmah, Assam, Bengal, and the greater part of the North-West and also over the south-west of the Peninsula; a normal or slightly deficient monsoon rainfall over the central parts of the country, Bombay, and the north of the Peninsula; and a deficient rainfall in the Punjab and parts of Rajpootana.

—The Post Office authorities are, as an experiment, about to undertake the payment of pensions to military pensioners in the Punjab. The payments will be made at the post offices nearest the pensioner's home every month, instead of half-yearly. This will doubtless be a great convenience to many pensioners.

—The numerous disasters which take place in America owing to trains catching fire, in the event of there being a derailment or similar accident, has caused Sir Frederick Bramwell to publish a letter in which he points out that the cause in America and Canada of the fires is to be found in the petroleum lamps usually employed in the States and in Canada for rail-

way carriage lighting and the subsequent ignition of the contents, and secondly to the scattering of the fires for the heating apparatus. The latter, he says, can be avoided by the adoption of steam heating, and the former, by the introduction of the incandescent electric light.

—The Secretary of the Agricultural Department at Washington has requested the United States Consul in Bombay to procure and forward to Washington a number of mango-trees. The conveyance across two oceans of trees of any size is a work of considerable difficulty; but the order is that trees shall be sent, the difficulty of grafting plants raised from seed in America not being easily overcome. The mango-trees required will probably be procured from the Botanical Garden at Poona.

—In one of the German health resorts, the experiment was tried, last summer, of having the patients with pulmonary disorders sleep all night in the open air in the pine woods. The hammocks used to rest in during the day were provided with pillows and bed-clothing, and a party of five, two ladies and three gentlemen, spent their nights in the woods, with no roof over their heads. The experiment was very successful; the patients slept better than they had been able to do in their rooms, and all declared themselves as feeling much more refreshed by their sleep than usual. It is proposed next summer to provide accommodations for a large number of patients in the forest, so that the experiment may be tried on a large scale.

—The Royal National Life-Boat Institution has recently issued its annual report, which is as usual full of interest and deeds of heroism. During the past year the Society's work was carried on with great activity and unflagging energy. We learn that at last there is a possibility of a successful steam life-boat being produced. In the year the life-boats, of which the Institution now has 293, were launched on service 295 times, and were the means of saving 626 lives and 26 vessels, in addition to which the Committee granted rewards for the saving of 174 lives by shore-boats and other means, bringing up the grand total of lives saved, for which the Institution has granted rewards since its establishment in 1824, to 34,043. Notwithstanding the number of times the life-boats were out on service, and the 768 other occasions on which they were launched for exercise and inspection, only four life-boat men perished in their noble and self-sacrificing work. Provision was promptly made by the Institution and the localities in which the disasters occurred for their bereaved families.

—The *New York Tribune* gives the testimony of a physician to the value of warm water as a drink for persons who suffer from insomnia produced by nervous irritation of the stomach and also for certain forms of indigestion. Hot water is not pleasant to the taste at first but if persevered in becomes quite palatable. A regular habit of drinking hot water for a few months, he states, works wonders with some constitutions.

—Some statistics have recently been published with regard to the manner in which the Hungarian peasantry live. The worst-fed are those of the county of Lipto. In some of the communes bread is eaten only on Sundays, or other festive occasions. In general, its place is taken by cake made from rye, barley or maize meal, mixed with milk. The chief article of food is the potato. Cabbages are also very much in request. Very little fruit is grown, on account of the severe climate. In the county of Bereg, on the right bank of the Reiss, where the people belong to the Greco-Catholic religion, and observe the church fasts very rigorously, the nourishment of the poor is insufficient, and both mentally and physically the inhabitants occupy a low position. Barley and oaten bread, with onions, potatoes, beans, cabbage, and cucumbers are the chief articles of food. Mutton or goats' flesh is eaten only upon the highest festivals.

—The latest report on the subject of the food supply in Burmah states that in Upper Burmah, the supply is sufficient. Standing crops are generally healthy, but are suffering from want of rain in Bhamo and Myadaung. In Lower Burmah the food supply is generally ample, and even where crops were damaged by saltwater no serious scarcity is to be apprehended.

—Great damage has been done to the crops in Southern Germany and parts of Austria by a terrific storm that has passed over the countries. Serious loss of life is reported.

—A new law has come into force in New York by which convicts sentenced to death will in future be killed by electricity.

—It may be of interest to know that almost the entire cotton belt of the United States lies in a region having a mean annual temperature above 55 degrees. The sugar and rice regions have a temperature greater than 70 degrees. In the great prairie regions the average lies almost entirely below 55 degrees, and the wheat region of Minnesota and Dakota is below 45 degrees of mean annual temperature.

—Great heat has prevailed at Agra. The thermometer registered 125 degrees in the shade.

—A cartridge has been invented by Mr. Albert H. Walker, which, when filled with oil and discharged, will pacify the stormiest of seas. The receptacle is of ordinary cartridge size, but is made of heavy paper, and weighted at the further end with a small piece of lead. It will hold about two ounces of oil. It is fitted in an ordinary cartridge shell, and fastened to it by means of cotton shreds. The cartridge is put into a breechloader, and the trigger is pulled. The cotton connecting the cartridge and the shell is ignited by powder. It is burned, and the cartridge, filled with oil, is sent spinning away over the waves. Then, at any point the navigator may wish, the cartridge, because of the lead at its head, will sink into the waves. The oil being lighter than the water rises to the top of the sea, and spreads over it like a film over the waves. By means of these cartridges, a path an eighth of a mile broad can be made through the heaviest of seas.

—The Indian Railway Report for 1888-89 has been issued. During the year 886 miles of railway have been opened, bringing the total up to 15,245 miles. The chief sections opened during the year were: 110 miles of the Bengal-Nagpur, 303 of the Indian Midland, and 222 of the Mandalay Extension. The recently sanctioned works are:—166 miles between Tirumpati and Dharmavaram, 135 between Pakal and Villapuram, 162 between Delhi and Kalka, and 98 between Patiala and Bhatinda. The gross receipts during the year were 1,976 lakhs, and the net revenue 989 lakhs. 103 millions of passengers were carried, as compared with 95 millions the previous year. The traffic in grain and seeds also shows an increase.

—The total number of deaths registered in Bombay during the week ending Tuesday, 11th June, 1889, was 462, being 45 less than the preceding week and 51 less than the week ending the 5th June, 1888; 12 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 15; Brahmins, 14; Caste Hindus 220; Hindu outcastes, 38; Mussulmans, 111; Parsees, 31; Jews, 4; Native Christians, 12; Eurasians, 2; Europeans, 12; while the rate of mortality per 1,000 of the population was 25·33. There were 112 deaths from remittent fever, being 40 less than the last week, and 10 less than the corresponding week of last year. There were 8 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 5. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 75, 15, and 11 last week, against 80, 14, and 7, respectively, in the corresponding week in the last year. During the week 268 births were reported in the different districts.

—The P. & O. S. N. Co's s. s. *Pekin*, with the outward English mails of the 31st ult., left Aden for Bombay at 8 o'clock on Tuesday morning.

—The rate of exchange this week is quoted at 1s. 4 3-32d.

Telegraphic News.

New York, June 7th: Advices have been received of the destruction by fire of the business portion of the town of Seattle, which is situated in Washington territory, involving a loss of four millions of pounds sterling.

Berlin, 7th: Advices have been received by the German Government stating that Captain Wissmann had attacked and destroyed Saadani, meeting with but slight opposition.

Belgrade, 8th: The Servian Metropolitan Michael, who lately returned here from Moscow, has been officially reinstated.—The Corporation of London have voted an address of welcome to the Shah of Persia to be presented in a gold casket of the value of two hundred pounds, and in addition to expend two thousand pounds in entertaining His Majesty.

Paris, 9th: One General and two other officers have been arrested here on a charge of complicity with General Boulanger and his followers.

London. 9th: Her Majesty the Queen has telegraphed a message of sympathy to the sufferers by the late disastrous floods In the United States. President Harrison in reply has warmly thanked Her Majesty on behalf of the people of America.

Berlin, 9th: The Shah of Persia arrived here to-day on a visit to the Emperor William.

Paris, 10th: The Paris Police have seized numerous documents and letters belonging to General Boulanger. A Boulangist banquet, which was to have been given at Angoulême, has been forbidden by the authorities. M. Laguerre and three other members of the Chamber of Deputies have been arrested for making inflammatory speeches in the streets. The early release of M. Laguerre and the others lately arrested is expected.—It is understood that the Committee of the Senate have found a strong *prima facie* case against General Boulanger, and advise that his trial should take place immediately.

11th: A stormy discussion took place to-day in the Chamber of Deputies. The Boulangist members attacked the Government, and inveighed against the arrests that had been made and the forbidding of the banquet at Angoulême. M. Constans, Minister of the Interior, said it was impossible to tolerate the Boulangist agitators any longer, and that the Government had determined to repress with the utmost severity any factious agitation.

Washington, 11th: The United States Government have objected to certain decisions arrived at by the Samoan Conference in Berlin.

Paris, 12th: M. Laguerre and the other Deputies who were arrested for making inflammatory speeches in the streets have been released with an admonition.

London, 12th: According to letters that have been received at Zanzibar from Mr. Stanley, dated 2nd December, from Ururi, on the southern shore of the Victoria Nyanza, he rejoined Emin Pacha at Unyara on the northern shore, having lost many of his followers from sickness and scarcity of provisions. Mr. Stanley arrived at Ururi with some invalids, and since this nothing further is known of his movements.

13th: A terrible railway accident occurred yesterday at Armagh. Two excursion trains, full of school children, were ascending the incline there, when the hind portion of the first train became detached and descended with great velocity, smashing into the train which was following. The effects of the collision were appalling, seventy of the children being killed on the spot, whilst thirty were injured.

—The Protestant churches in Japan have more than trebled in both numbers and membership during the past three years.

—In Madagascar there are 40 European missionaries, 1000 ordained Native pastors, 5000 Native preachers, 150,000 church members, 450,000 adherents, and at least 1,500,000 nominal Christians.

—We have received the Time and Fare Tables of the G. I. P. Railway dated from June till September. Full particulars are given of coaching tariff and goods rates of every description. A detailed account of the sanataria &c., on the line is furnished and all at the low cost of one anna.

—The inhabitants of the Pitcairn Islands, 117 in number, keep the 7th day of the week instead of the 1st as their Sabbath day. When recently visited by a British barque on a Saturday they were very unwilling to receive anything from their visitors. Religious books however were eagerly asked for and a service was held on board the vessel.

PASTOR HARMS AND HIS WORK.

BY REV. THOMAS LAURIE, PROVIDENCE, R. I.

Let us cross the Atlantic to a small country town in North Germany about forty-five miles south from the well-known city of Hamburg, called Hermannsburg. Louis Harms, son of a clergyman, was taken there by his father in 1817, when the son was only nine years old. He studied at home till 1824, then three years at a neighbouring academy, from that he went to the University of Gottingen to study theology. But his heart was empty, until the Lord revealed Himself to him in the study of the Gospel, especially John xvi., and in the freshness of his new love, he became interested in all kinds of labour for the salvation of men at home and abroad. One wanted him to come to North America, and another wished to take him with him to India, but in 1843 he went back to be his father's assistant, and in 1848, when his father died, the people insisted on his taking his father's place.

Though himself a scholar, he counted himself one of the people, and lived among them as a father; a man of marked simplicity, he was noted most of all for childlike faith in God. He lived in fellowship with Christ, and this was the strength and beauty of his life. He became a power among men, by giving himself up to the power of God, for, beholding the glory of Christ in the mirror of the Word, he was changed into the same image, and therefore mighty works showed themselves forth in him. It is impossible to describe the force of his preaching, or the love and faith which colored all he did. He unfolded Scripture in the plainest manner, and was content with such a setting forth of God's truth as made men forget the preacher in thoughts of God.

A great change soon began to appear in the place, and now its equal can hardly be found among the churches in either hemisphere. No house is without its family prayer. Only sickness keeps people away from church, and almost every adult is a communicant. Meetings during the week are as well attended as on the Sabbath, and the labourers in the fields instead of songs sing the grand old German hymns. Drunkards and beggars are alike unknown, and the neatness of their homes testifies to the excellence of their occupants.

Not content with the change effected at home, Pastor Harms suggested a mission to the heathen, and his people at once entered heartily on the work. They did not, however, give to some missionary society and then never inquire what had become of their money. But in response to the "*Go ye*" of the Master, they rose up and went, and such as could not go in person supported them that did go. So in 1849, just one year after he became their pastor, twelve members of the little church entered on a four years' course of study in preparation for the work. For as the universities were poisoned by rationalism, the good man had to educate his missionaries before he sent them out. Then, as both he and they were poor, they engaged in daily manual labour; for, as he told them, "This is both that you may earn your own bread and remain humble, being no more ashamed to work than Paul was ashamed of tent-making."

He proposed to send them among the Gallas, a savage race of robbers and murderers in North-east Africa. Few churches would furnish twelve men to go to such a people, and fewer country pastors with a poor parish would assume the entire cost of training, sending them out, and supporting them. In this case, as in many others, the Lord selected a different field from that chosen by His servant. For He will not have us forget that He is the Lord of the vineyard and sends the labourers here or there as He thinks best, that we may recognize His wisdom in placing them, and attribute the success He gives to its true source. The Lord of the vineyard sent Pastor Harms' recruits to Southern Africa. Then the idea of a Christian colony, animated by the missionary spirit to form the centre whence missionaries should go forth in all directions, was added to the other work. As many as sixty persons offered themselves for this, but the candidates were sifted down till only eight remained.

You will ask, where were the means to come from for all this? Let Pastor Harms give us the answer.

"Then I knocked diligently on God's door in prayer, and since he who prays must not sit idle, I searched among the ships, but in vain. I wrote to missionaries, but my letters miscarried. Then one said to me, 'Why not build a ship, and so send as often as you will?' But how could I build without money? Everybody discouraged me, and some even hinted that I was not in my right mind; but I wrestled with God, and then I remembered that in the days of Luther, when Duke George was debating whether to entrust his soul to Christ or the Pope, a friend told him, 'Straightforward and direct fares the best.' So I thought, I have knocked long enough at men's doors. Now I will turn to God, for the work is for Him. So I laid the whole thing in His hands, and as I rose from my knees at midnight I startled myself crying, 'Forward now in the name of God, and suspense was ended."

This now became his life work, and it seems as though God meant to show in him how much an obscure man, in the most unfavourable circumstances, can do for God when he sets himself to the work with his whole heart. We cannot recount all his buffetings, but the result was that the brig *Candace* was built at Harburg on the opposite shore of the Elbe from Hamburg. We may note here that even then his troubles were not over, for he was sorely tried by some of his captains, who had no sympathy with the work, and after some voyages the brig had to be sent to England and twenty feet added to her length: but we anticipate. Hermansburg was now like a hive of bees. Everybody was at work for "*our* ship." The farmers brought in loads of produce, and the women and children were never idle; as fast as they finished one piece of work they commenced another, and soon all things were ready. Such a joint stock company this world has seldom seen, though the sight will not be so rare in the future as it has been in the past. Of the twelve missionaries, two had died and two more had proved unworthy, but eight were ordained after thorough examination. The colonists were ready, and the crew with the cargo all on board, and after a farewell sermon in the church the sixteen men stood up together (there was not a woman among them) and sang Luther's grand old hymn, "Ein feste Burg ist unser Gott", to Luther's no less grand tune, written expressly for it. Next day they went to Hamburg, a long train of wagons bearing through the streets at early dawn the stores provided by the villagers. Even the whole population accompanied them for some distance, singing their favourite hymns. A few, with Pastor Harms at their head, marched through the streets of Harburg, and had a service on deck before the vessel sailed.

Oct. 28, 1853, the anchor was hoisted and the good ship sailed down the Elbe and out into the sea at Caxhaven. I said there were no women on board. Three years later there was a great marriage feast in South Africa, when the same vessel brought out the betrothed of the missionaries.

The village now seemed desolate. Children missed their teachers, and sick ones the visitors who had spoken to them of Jesus, but in less than three weeks twelve new candidates filled the vacant seminary. Let us shake hands with one of them. Several years before Behrens longed to be a missionary, but he was the main dependence of his aged parents, and as they would not give him up the pastor held him back. Not long after, on his death-bed, the father felt that he had done wrong, and begged the pastor that such a thing might never take place again in his family. The early love was still burning in the heart of the son, whose wife shared his devotion to the work, and when their only child died he again offered himself to go as a missionary. The pastor told him that though heir to the estate, he must enter the school on the same terms as the rest, and he not only agreed to that, but gave his estate also. This Mr. Harms accepted only on condition that if he ever had to leave the work it should be restored to him. So the mission owned a farm, which by careful management supported the candidates during their studies.

But success in missions always brings greater outlay, and this work formed no exception to the rule, for the growth of the work required a periodical to keep the people at home acquainted with the work abroad. As it gives us a glimpse of the editor, let us look into its opening address:

"And now I hear many a sigh, and words like these: 'So many missionary magazines already, and here is another! What folly!' Dear friend, if you sigh over this *once* I do *ten* times, for *you* only *read* it, and when you lay it down your trouble is over. But I must *write* it, every month a new one, though loaded with work enough already. Believe me, I would drop it if I dared, and if you ask, Why not dare? I answer, 'The love of Christ constraineth me.' Ever since the work began I have been urged to this, and when I shook it off, as one shakes the rain from his cloak, it only rained the harder till I was wet through, so I publish that the rain may cease, and indeed, I would have no love for Christ or for His people if I did not. So in the name of our God let it begin, and may our Blessed Lord say Amen, and grant me strength for the work."

This was in 1854, and since then it has appeared regularly. Besides narratives of missions, it contains accounts of the work at home or sermons; so the missionaries were kept posted in home affairs, and the people at home with the trials, successes, and new enterprises of the missionaries. The editor writes as though chatting in his own family, and in such a Christlike spirit that the reader is not only informed concerning the kingdom, but is thrilled by its influence. This may explain why its monthly circulation reached 14,000 copies, larger than that of any other German periodical, sacred or secular, save one, and that does not exceed it. Though only a penny a number, in 1860 it yielded more than 2,000 crowns profit to the mission. This press furnishes occupation to many of the people, and besides books for the missions, prints Bibles, catechisms, and hymn-books for home use, and never rests.

As interest in foreign missions always promotes interest in other good works, so was it here. Pastor Harms had noticed that convicts who tried to reform were met with suspicion on all sides, while former associates strove to drag them back again to crime. Pastor Harms looked at his secluded village as just the place for a refuge for such men. An estate was purchased with buildings and grounds large enough to afford work for a number, a house father, as the Germans call him, was set over it, and another river of living water refreshed that thirsty soil.

But such labours were too much for endurance and the good pastor lay sick for several months; but he recovered, and pressed forward, till again strength failed him, and he died November 14, 1865.

Let us now briefly glance at the missions. While the *Candace* was on her first voyage merchants reported that she was lost, and again that she was worm-eaten. The pastor kept nothing back, but bade his people wait for better news, and when she returned after two years' absence, not even the ordinary repairs were needed. As the new missionaries would not be ready for a year, she was wisely chartered meanwhile so as to pay her own expenses. In 1857 she took out twelve missionaries, fourteen colonists, and women and children enough to make the whole number forty-four. The King and Queen of Hanover attended the ordination, and next day the missionaries were invited to the palace, where the king promised them a daily remembrance in the prayers of the household.

At the death of Mr. Harms in 1865 there were 31 missionaries at 24 stations, reaching from the Zulus on the eastern coast to the Bechuanas in the interior, and from the Orange River in the south as far as Lake Nyami; 252 of the natives had been baptized, and foundations had been laid for a great work in the future.

They have their own ships and their own press, and continue to carry on the work with one accord. Surely these things show how large a blessing God can pour out through one man, who enters into the work of Christ with all his heart. Look even at the money raised. The ship cost 15,000 crowns, her outfit 4,000 more; the press 3,600; the refuge farm 4,000. Up to the close of the year 1859 the whole income had been more that 118,000 crowns. Where did it come from? Not all from Hermannsburg, though some peasants there gave 500 crowns at a time. It came from all quarters, some from Odessa on the Black Sea on one side, and some from New Orleans on the other. Pastor Harms said, "It is the gift of God." He adds: "It is wonderful when one has nothing, and 10,000 crowns are laid in his hand by the dear Saviour." When he found the mission house called for so much, he said, 'Let it take, I shall receive, and I went to my God and through prayer obtained what I needed. Recently I had to pay 550 crowns with only 400 in hand, and when I told tbe Lord, three letters brought 145, and a labourer handed me ten, so that I had five over. Once I needed a medicine chest and was just praying for it when a letter came offering one."

What a treasure did Pastor Harms find laid up in heaven! With what feelings has he met one after another from his own flock, and African Zulus, and Bechuanas, in that abode of holiness! And this man was not an apostle. He did not live in a golden age, but he grappled with rationalism in faith, and selfishness in life, till only a few years ago. May we not be like him? If not in striking out some new mode of doing good, yet in doing with our might what our hands find to do for Christ. When we go home to meet Pastor Harms in heaven what shall we have to set over against his service to Christ, what shall we have to talk with him about of grace bestowed upon us also to promote the advancement of the Kingdom of Christ?—"*Missionary Review of the World.*"

A STOLEN CHILD—A PATHETIC STORY.

All the World says the following letter has been forwarded to the *Manchester Guardian*:

"*To some mother whose daughter was stolen in the streets of Manchester twenty years ago.*

DEAR MADAM,—

"In the winter of 1888 a woman captain of the Salvation Army stationed in a Massachusetts city was asked by a lady of that place to visit a young woman dying of consumption. She did so at once, and found the invalid to be an English girl, apparently twenty-two or twenty-three years old. She was very lovely, spite of the ravages of disease upon her face—with brown hair, large blue eyes, beautifully arched brows, a straight nose, delicately moulded mouth and chin, and a refined, almost high-bred expression—the whole is in striking contrast with the appearance of the elderly Irish-woman and short, red-haired Englishman in the adjoining room, who claimed to be her parents. The people were very poor, but the girl was provided with nourishing food and delicacies by certain wealthy and charitable ladies of the town and had, beside, competent medical attendance. During the Army officer's stay the sick girl gave her heart to God in repentance and faith, and subsequent talks with her seemed to prove the genuineness of her conversion. Ten months after the English girl died, and her supposed parents then confessed that they had 'picked her up' on the street of Manchester twenty years before. Some mother's heart must have bled for her loss ever since then, and it is with faint hope of bringing comfort to that mother-heart that I write this. Madam, God has answered your prayers by taking your child home to Himself. Rest in the assurance that she died in Christ, and that you may meet her again, if you are His, on the resurrection morning.

"Yours, soldier and servant of God,

"ELIZABETH SWIFT BRENGLE.

"Amenia, New York, U. S. A."

DO YOU LONG FOR REST?

"Oh that I had wings like a dove for then would I fly away and be at rest." This longing desire of the Psalmist has found an echo in many a heart since the day he penned the words, for the struggle between right and wrong is still oft-times a weary conflict and the tired soldier oft would fain lay down his weapons and seek some far off haven of rest where Satan's darts should no more wound his soul.

Even in the midst of the warfare, right in the din of the noisy conflict, a voice comes wafted to us as an inspiration from heaven—"There remaineth therefore a rest to the people of God," and "we which have believed do enter into rest." Paul, writing by the inspiration of the Spirit of God, to some who, in the early days of Christianity, were fighting the good fight of faith against mighty odds, speaks of this rest, and warns them to fear lest any of them should seem to come short of it. Our first impulse, then, the natural inclination to leave the fight and seek wings to fly away, was not the right one. God's thought is that even in the conflict we should know the deep quietness of His rest, that above all the noisy roar and din of battle our listening ears should quickly catch the sound of His still small voice as ever and anon He whispers words of sweet encouragement or warning, and cheers us on to greater effort by His own gracious presence.

But it is only those who have entered into His rest who can thus hear at all times the Master's voice; only listening hearts and quick Spirit-trained ears that will not be confused by the Babel sounds in the world around. The heart that has entered into the eternal rest of God can well afford to disregard the many conflicting voices calling him hither and thither, whether they be soft voices luring him to seek tranquility and worldly ease, or harsh discordant ones vowing hatred and opposition to him for His faithfulness to that one Voice which he has learned to hear and to obey.

Surely they are happy who thus can rest even in the conflict. Surely this above all things is to be desired for warrior Christians in this rebel world, but how can we enter into that rest? Is it not some rare and special blessing, attainable only by a very few? Or is it in heaven only that we shall find it? No. The rest is for the people of God, here and now, God's own free gift, His inheritance for His children, so that every ransomed child of His who will look up with simple faith to his Father and just receive it from His hand, may become possessor of this rich inheritance.

Then what is this rest? It is first of all a rest from sin, and this can only be obtained by a simple act of faith, a faith that places the soul in the hands of God and claims His promises, and can thus say with joyous confidence every moment, the blood of Jesus cleanses me from all sin now. Thus only can the soul be kept free from sin, even by living under the blood of the crucified Saviour.

"Step out on the promise,
Get under the blood."

It is also rest from care. He who feeds the ravens and clothes the lilies and notices the sparrow as it falls has told us that we are of more value than many sparrows and says "fear ye not therefore." This rest can only be obtained by faith. We have our Father's promise that no good thing will He withhold. We have His assurance that, seeking first His kingdom, all needful things shall be added unto us. He has told us that His care for us exceeds that of the tenderest earthly parent for the cherished little one, but we need the heart of faith simply to take Him at His word and leave all our affairs with perfect confidence in His hands.

Again it is rest from our own works (See Heb. iv. 10). We must leave the anxious Martha-spirit if we would enter into His rest. This too requires an act of faith. Christ's Kingdom does not depend upon our much serving. He is not honoured by the busy anxious hurrying soul which runs hither and thither planning and working so incessantly that no time is left for sitting at the Master's feet. The spirit of Mary is the better part; resting from our own works: sitting at His feet; then running with joyful willingness to perform His slightest bidding.

And lastly it is rest from longing after anything which our Father's love has not granted. Only the fully consecrated and trusting soul knows the deepness of this rest. It is our Father's hand that leads us and He knows best. How the thought stills our souls into quietness as we place our hands in His.

"Let us therefore labour to enter into that rest." And yet it is more by faith than by labour that we can enter in. Let us not fall as the Israelites did "after the same example of unbelief" but with simple child-like love and confidence let us by faith receive the blessing day by day.

E.

TWO GIRLS.

There is a girl, and I love to think of her and talk of her, who comes in late when there is company, who wears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seem to depend on and look to for many comforts. She is the girl who helps mother.

In her own little home she is a blessed little saint and comforter. She takes unfinished tasks from the tired, stiff fingers that falter at their work; her strong young figure is a staff upon which the gray-haired white-faced mother leans and is rested. She helps mother with the spring sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth while wasting on only mother. And when there comes a day when she must bend over the old worn-out body of mother, lying unheedful in her coffin, the tired hands folded, the long disquiet merged into rest, something very sweet will be mingled with her loss, and the girl who helped mother will find a benediction of peace upon her head and in her heart.

The girl who works, is another girl whom I know. She is brave and active. She is not too proud to earn her own living or ashamed to be caught at her daily task. She is studious and painstaking and patient. She smiles at you from behind counter or desk. There is a memory of her sewn into each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be fine inspiration for us all. It is an honour to know this girl—to be worthy of her regard. Her hand may be stained with factory grease or printer's ink but it is an honest hand. It stays misfortune from many homes; it is the one shield that protects many a forlorn little family from the almshouse and asylum.—*Selected.*

A SILENT SERMON.

A Primitive Methodist minister recently sent to Mrs. Spurgeon the following cheering note:—"I have been for some months calling to see an aged, retired London tradesman, who had attended various houses of prayer during his long career without apparent spiritual benefit. His home now is in a lonely part of the country, where he can get to no place of worship. I tried several times, but in vain, to point him to Christ. One afternoon, I found him sitting in his easy chair, as usual, because of his affliction, and I knelt in front of him, and was praying fervently that God would be pleased to reveal salvation to him, when the old man stopped me crying out with great tears, 'I've got it.' I enquired, 'How and when?' He replied, 'By reading this sermon of Spurgeon's.' I noticed that the text was 1 Timothy i. 15. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.'"

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Meetings irregular, to suit the people. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m.
Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

☞ Notice of alterations for this column should each us by Thursday morning in each week.

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SATURDAY, JUNE 15TH, 1889.

NOTES AND COMMENTS.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night."

It is stated in the Government organs that "an official dispatch is about to be sent home" on the (alleged) "disastrous effects upon the troops in India" of the demolition of licensed sin. The *Times of India* (Bombay) of the 8th inst., alluding in an editorial note to the abolition of that God-defying and infidel expedient to protect vicious men in their lusts, says—"The health of our soldiers is held as nothing beside the shrieking sentimentalism of the old women of both sexes through whose outcry the Acts were repealed." The language which is here quoted can only be described as on a level with the infidel system which it is intended to support. God says, in the Seventh Commandment, in regard to a certain sin, "Thou shalt not." The C. D. Act system is designed (of course, unsuccessfully) to render harmless the commission of that sin which God has forbidden. The issue, therefore, is between the British Government and God. The "old women of both sexes" are Christian statesmen, Christian scientists, Christian philanthropists, Christian ministers and missionaries, Christian newspaper editors, and Godly women, many of whom have spent long lives in succouring the outcast and oppressed. The editor of the *Times of India* is out of place in such an elect company; and like certain men who were possessed with devils of old, in the presence of Christ, cries out, "What have we to do with thee. . . . Art thou come hither to torment us before the time?"

The monstrosity of the suggestion that a measure which licenses sin can lessen the disease of which that sin is the cause, has been demonstrated in every country where the unclean plan has been tried. In these columns we have shown the failure of the system in India. We do not intend, at any rate at present, to go over that ground again. Anyone desiring an exposure of the physical evils of licensed sin, can find it in the March *Banner of Asia*. We hope the threatened representation to the home Government will be made, as it will bring vividly before Christian people in Great Britain that the advent of a new Viceroy has not taken away the necessity for watchfulness in this matter.

Lord Lansdowne has had his opportunity, and has failed. He has had the facts before him of a Christian girl languishing in the vile slavery of lust, and has made no effort to arrest the most serious miscarriage of justice since the Mutiny in 1857.

The London *Sentinel* says—"The struggle which has waged for some months about Luchmin, the little Hindoo girl, has moved from India to this country. The House of Commons has become the arena of what must be the conclusion of the struggle from which there can be but one issue, the deliverance of Luchmin from a cruel but law-protected bondage of immorality."

The *Indian Messenger* (Calcutta) thus remarks upon the Patna case affidavits published in our issue of the 1st inst.—

The last act of the Luchmin drama is being played out. The mother and uncle of Luchmin, the unfortunate girl about whose case there has been such a sensation in Patna, have made solemn affidavits in Bombay to the effect that Luchmin was never married to Radakissen, and that their statement to that effect made before Mr. Quinn, the Patna magistrate, was a false statement, extorted by fear of their caste people. It was upon the evidence of these principal witnesses, that poor Luchmin was given over to Radakissen. Now that all that evidence falls to the ground, we are painfully made conscious of the fact, that an unwilling and virtuous girl has been snatched from the hands of her Christian instructors, to be forced into an illicit connection with a man, who lives with another mistress in the very same house. It is no use arguing that the girl is a minor, and that her mother has liberty to keep her anywhere she likes. The guardianship of the mother ceases in cases like these. No parent has any right to sell a child to a life of sin. If the law authorises such a thing it should be amended as soon as possible. An unwilling child should by no means be thrown into the arms of a libertine. The Lakshimani case of Dacca was a case similar to this. In that case the Brahmos of Dacca gave shelter to Lakshimani, a girl of 14, who fled from the guardianship of an unscrupulous mother, who wanted to train her up as a public woman. The mother at the instigation of her evil advisers instituted a suit for the recovery of the girl, but the trying magistrate in that case decided that the mother by reason of her wicked intentions had forfeited her right of guardianship, and Lakshimani was left undisturbed under the guardianship of the Brahmos. The attention of the Christian public of this country as well as of England has been fairly roused by poor Luchmin's case, and we do not think matters will be allowed to be dropped before Luchmin is rescued from the hands of her present tormentors.

The *India Watchman* (Bombay) in publishing the Patna Case affidavits under the heading of "The Christian Slave, Luchminia," says—"These affidavits indicate the total collapse of the case of Luchminia's enemies. Truly 'there is a God in heaven that revealeth secrets,' whose hand is against the oppressor. It will be a scandal of the

first magnitude if Luchminia is not immediately released."

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The *Banner of Asia* says—

When the unjust Judges, Mitter and Macpherson, of the High Court at Calcutta, without receiving evidence, rejected the appeal on behalf of the Christian girl-widow, Luchminia, against the official decree that had consigned her to a life of slavery to lust; the godless conspirators, and many others of their character, no doubt, thought that the matter was ended. But GOD is of purer eyes than to behold iniquity. The enemies of the widow and the fatherless are His enemies. It is hard to fight against Him. His resources are inexhaustible; and His arm does not tire. The perpetrators of wickedness erect for themselves refuges of lies, but the Almighty sweeps them away. . . . The facts stated in the affidavits made at Bombay on May 20th, by the mother and uncle of Luchminia, might have been found out by the exercise of ordinary care, impartiality and courage at any stage of the judicial and official proceedings. The Christian world will wait with impatience for such action by the Indian or Imperial Government as will immediately deliver Luchminia from the cruel bondage which she has now had to bear for nearly six months. High official personages have miserably failed to apprehend the gravity of this case of typical wrong, if they think that delay will cause the righteous agitation concerning it to die out, and that thus they may safely sacrifice this child of GOD. "Thus saith the LORD GOD, Behold I, even I, am against thee."

With regard to the statement in our "Weekly Review" this week to the effect that it takes twenty years to learn to read Chinese fluently in the ordinary way, the Rev. Mr. Milne, the colleague of the early missionary Dr. Morrison, says that to learn the language properly requires "the memory of an angel, and the life of a Methusaleh." The *Gospel in all Lands* says that this expression "is now generally accepted among missionaries and other students of the language as *à propos*." This being the fact, increases the almost miraculous character of the discovery of the Scotch working-man Willam Murray, by which he teaches a blind boy to read this same language fluently in six weeks. To those who believe, similar mountains of difficulty in the way of missionary work in India will disappear.

AN IMPORTANT ADDITION
TO MARATHI CHRISTIAN LITERATURE.

Mrs. M. B. Fuller of Akola, Berar, has translated Chas. G. Finney's "Prevailing Prayer" into Marathi. It is a most excellent addition to Marathi Christian literature. A prominent Native Christian writes to us, "It is a great boon to the Native Christian community as few such books are written for them. Every Native Christian should read the book carefully and acquire the power mentioned in it. The translation is well done." We recommend it to the attention of the Marathi section of the Salvation Army. Under God, the English Salvation Army owes as much to President Finney as to any man outside their own organization. The book is 12 mo: 121 pages. The price in cloth is As. 4; in paste-board covers As. 3, and can be obtained from the Bombay Tract and Book Society, or of the Rev. M. B. Fuller of Akola.

GEMS FROM "ROMANS."

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One of the writers of the present articles some years ago read a work of "St" Theresa's on "Prayer" which was full of practical truths, but which he afterwards found, was also full of quietistic errors. Some time after he was led to take his Concordance and the Bible and carefully go through every passage containing the words "pray," "prayed," "prayer," &c. and speedily found that all that was true in "St" Theresa's book, was in the Bible, but much better expressed than in her work. This taking a special word and going right through the Bible with it, is, under the guidance of the Holy Ghost, a most powerful means of building up the believer. All sides of the truth are presented, and a strong, hardy, spiritual character is formed.

IV.—*(continued).*

"By whom we have received grace and apostleship for obedience to the faith among all nations for His name." (Rom. i. 5.)

In considering the remainder of this verse, the first word for comment is "faith." As was remarked last week, a dozen papers would only touch the fringe of this subject. Those who wish to follow it farther cannot do better than adopt the plan above mentioned, and taking the words "faith," "faithful," "believe," &c. follow them throughout the New Testament. Never will labour be better repaid than by such a course.

To take a very few references, however, in this paper. In Matt. ix. 28, faith in the power of Christ to heal is alluded to. In Matt. xviii. 6, and Mark ix. 42, faith is described as an attribute of little children. An unreasoning faith in God through Jesus Christ is the faith that brings salvation. In Matt. xxi. 32, and Mark i. 15, repentance is insisted upon as the necessary preliminary to Gospel faith. Before men can believe in a Saviour from sin they must believe in the actuality of their personal sin, and be willing to be saved from it. In Mark ix. 23, it is shown that all things are possible to those who have scriptural faith. Verse 24 in the same chapter describes desperate faith in Christ, in spite of the feelings of the believer being entirely contrary to the faith. John ix. 38, shows that faith comes before worship. All worship by those who have not first believed in Christ to the salvation of their souls is a delusion and a sham. Mark. xi. 23, speaks of the fact that faith can remove mountains. This is true both in the physical and the spiritual worlds. The great Mont Cenis Tunnel was made, because its borers had faith to believe it to be possible. The great Ghaut Railways in India were made for the same reason. Just so in the spiritual world. Slavery has been abolished throughout Christendom, because Christians had faith to believe it would be. Child widowhood and infant marriage in India are going to be abolished for the same reason. In Mark xi. 24, it is shown that prayer is never answered without faith. Mark xvi. 17, 18 typifies the fact that those who believe can engage in very dangerous work for God without being injured by it. Luke viii. 12, shows that faith is only through the Word of God, and v. 13 shows that this Word must be retained in the heart, or faith cannot continue. Those who think they believe on any other foundation than the Bible are self-deceived.

In Luke xxiv. there is a sharp rebuke of the "apostles (?) of the 'Higher Criticism'"; in which Jesus Christ says that those who are slow to believe the Old Testament are fools. John i. 7, shows that there is no faith outside Christ. Verse 12 shows that only those that believe on the NAME of Jesus Christ can become sons of God. The word Jesus means in the original Hebrew "Saviour," and Christ in the Greek means "anointed," so that Jesus Christ means "Saviour anointed," or the Saviour appointed by God.

John v. 44, insists upon the impossibility of believing on Christ whilst honour is sought elsewhere than in His service. A terrible blow is struck at some professing Christians of the present day in John v. 47, where Jesus Christ positively says that those who do not believe the first five books of the Bible CANNOT believe in Him. In John vi. 29, the whole of Salvation is to believe on Christ. In John vii. 39, all that believe on Christ receive the Spirit. In John ix. 35-39, it is easy to believe on Christ when we see Him spiritually. To those who are spiritually blind "He hath no form nor comeliness . . and there is no beauty that (they) should desire Him" (see Isa. liii. 2,). But to us whose spiritual eyes are open, He is the "the chiefest amongst ten thousand and the altogether lovely One," (see song of Solomon v. 10, 16.). John x. 38, shows that the way to believe on Christ as showing forth God, is to believe that God wrought through Christ during the three years of His public ministry. Many a soul has been led from darkness into light with regard to the existence of God, by the prayer "If Thou, O God, art like Christ, I can indeed believe on Thee."

In John xi. 26, 27, he that believes in Christ shall never die. Others may see him die physically, but he will not see death. One moment he will be beholding the weeping faces round his bed, and the next moment the face of his Saviour in glory. In Rom. iii. 23, it is shown that by sin all have lost the sight of the Glory of God. John xi. 40, shows that by believing we may regain our vision of that glory. In verse 42 Christ thanked God in prayer in order that those that heard might believe on Him. Many a one has been brought into the light since, whilst some soul, full of faith, has been praying in public in the power of the Holy Ghost.

John xiv. 1, compared with James ii. 19, shows that men may have a kind of faith in God which is shared by devils, but the only saving eternal faith is through Jesus Christ. John xiv. 11, shows that the works of Christ from His birth to His resurrection proclaim Him to be the very Son of God. We can believe this from the works without any further confirmation. John xvi. 30-32, shows that the faith which only believes in Christ as a prophet is utterly worthless. In time of trial the poor wretch who trusts to it will find himself helpless. Christ must be believed on as the Divine Saviour from sin. No other faith will satisfy God. John xvii. 20, shows that the nineteenth century believer is as much Christ's disciple as the twelve apostles. In v. 21 Christ definitely says that when Christ's Church is made

perfect in one the world will be irresistibly forced to believe that Christ is the God-sent One. In John xix. 35, John, inspired of the Holy Ghost, says that his gospel was written for the express purpose that men might believe on Christ. So was the whole Bible (see 2nd Tim. iii. 15,). In John xx. 31, he repeats this and says "these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Faith that is not founded on God's written Word is worthless.

In the remaining part of the verse Paul says that his commission of apostleship was "among all nations." The faith of Christ is not a national faith, it is an international faith, and it is therefore as necessary to preach Him, and insist upon the necessity of His acceptance as a Saviour, to the European as to the Asiatic, to the Viceroy as to the coolie. It takes a strong faith in God to keep on boldly insisting in this country that the European official who has not begun to believe on Jesus Christ, is as much a lost man as the unsaved sweeper. But it is God's own truth, for "there is NO difference, for ALL have sinned and come short of the glory of God." (Rom. iii. 22, 23.)

M. & E. A. G.

HOLY BOLDNESS.

BY SIR ARTHUR BLACKWOOD.

Courage is one of the great secrets of success. If our great enemy can *dis*courage us, he greatly diminishes our prospect of success. Therefore does our gracious God always seek to *en*courage us. And ought we not to be "very courageous"? Have we not "a Leader and Commander" who has never been defeated? Is not "the whole armour of God" provided for us, that we may be made invulnerable and consequently invincible? What a great "cloud of witnesses" we have to the faithfulness and power and love of an ever-present Saviour. Why should we be discouraged? We may well be disheartened if we look at ourselves, our resources, or our fellow Christians. We shall seems as "grasshoppers" and our foes as "giants." But Jehovah was greater than millions of giants in the days of old: and He is on our side, so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

There may be overwhelming numbers against us; but as Gideon's band of three hundred self-denying volunteers were more than a match for the hosts of Midian that were "without number," so shall it be even now. We may have tremendous difficulties, but as of old Pharaoh's host and the Red Sea were nothing before the breath of God, so they who go forward trusting in Him shall be conquerors over every difficulty. Iron gates may bar our way, and chains fetter our movements, as in the case of Peter, but gates shall open "of their own accord," and chains drop off, when God commands them so to do. "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight." So doubtless argued Shammah when he stood all alone in his little garden of lentils, and the people fled from the Philistines. "But he stood in the midst of the ground, and defended it; and the Lord wrought a great victory." Why should not everyone of us be like Shammah, "strong and very courageous"? We have each our little bit of ground to defend. It is part of Immanuel's land, and the enemy must by no means take possession of it.

Courage will give calmness; for courageous people are not flurried. And calmness will beget kindness; for those who are quiet and restful find time to think of others. And how attractive will the Christian lives be of those who are courageous, calm, and kind. For let us remember we are not only to *war*, but to *win*. The object of fighting is to gain victories; and while we must resist "even unto blood striving against sin," the aim of our warfare is to win our fellow sinners to Christ. For this He will give us wisdom; for "if any lack wisdom, let him ask of God, and it shall be given him."

Courage is contagious. We must encourage one another. "The carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote with the anvil." We are responsible for cheering up the hearts of our fellow-soldiers. A timid Christian discourages others. Before a conflict, the officers were to speak unto the people and say, "What man is there among you that is fearful and fainthearted? Let him go and return unto his home, lest his brethren's heart fail as well as his heart." Therefore, "Be strong in the Lord and in the power of His might." "Be strong and very courageous." "Wait on the Lord; be of good courage and He shall strengthen thine heart; wait, I say, on the Lord."

INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON XII.

Sunday, June 23rd.

SUBJECT: Jesus Risen.

Parallel Passages: Matt. xxviii. 1-10; Luke xxiv. 1-42; John xxx. 1-18.

Golden Text.—Now is Christ risen from the dead and become the first-fruits of them that slept.—1 Cor. xv. 20.

The few verses chosen for this week's lesson give but a very fragmentary and partial account of the Resurrection. The story of the other evangelists should also be read.

It has been said that the women friends of Jesus were "last at the cross and first at the tomb." It is remarkable that the first news of the resurrection was published by a woman. Very early on the morning of the first-day of the week these dear women repaired to the sepulchre that they might perform the last kind offices for the dead according to the custom of the country.

As they went along with sorrowful hearts a serious difficulty presented itself to their minds. "Who shall roll us away the stone?" Nevertheless it is to be noted that they did not turn back hopelessly. They believed they had a duty to perform and went on in faith.

Our stones of difficulty too will be removed if we persevere in the service to which God calls us, however much the way may appear to be blocked before us. God still sends His angel to roll away stones.

A recent visitor to the hill outside the Damascus Gate, which was referred to last week as the most probable site of Calvary, says, "Now it so happens that to this day little gardens occupy the level ground at the foot of the skull knoll and on the borders of these gardens are tombs. One of these on the west side of the hill, and at the edge of a little garden of beans, is of particular interest as recalling very nearly the probable appearance of the new tomb of Joseph. The tomb referred to is a single low chamber excavated in a ledge of rock. . . . The entrance is now obstructed by accumulated earth, which has considerably raised the level of the ground since it was cut. The entrance has no door, and is too large to have been closed by a rolled stone, but there are signs that it may have been enlarged." Other tombs close by are described as consisting of one central chamber or court about 9 feet square with a ledge round the side on which bodies might be placed for purposes of embalment. At the ends and sides of this court were several smaller ante-chambers or niches, each for one body, which as they were filled were closed up with a flat stone and sealed.

So little had the apostles and friends of Jesus grasped His teachings concerning the fact of His rising again that the first effect of the news of the resurrection upon their minds was fright. Consternation and trembling seized them. Even the repetition of His own message given on that last night before His agony in the garden, that when he had risen "he would go before them into Galilee" failed to recall their scattered senses.

The loving, forgiving, Divine Nature of the Lord Jesus shines out conspicuously in two incidents of this episode. He appeared *first* to Mary Madgdalene, "*out of whom he had cast seven devils*." Not to Joseph who had provided His body with a tomb, or to Simon, or Nicodemus, or any of the rich who had entertained Him or showed Him passing respect. He also sent a special message to Peter. "Go tell my disciples *and Peter*." Peter might well fear that he had cast off his discipleship by his hasty and frantic denial of his Lord, but the Lord had seen the tears of repentance that followed, and now sent this gracious message of reassurance and forgiveness.

The Resurrection of Christ is the most glorious fact in the history of our Salvation. It is the crowning completeness of the wonderful life and death of our Redeemer. It should be a power in our lives, an incentive and an inspiration. "If ye then be risen with Christ, *seek those things which are above*, where Christ sitteth on the right hand of God. This fact of the resurrection of Christ was a triumphant and a wonderful incentive to the early apostles of the cross. By the fellowship of His sufferings, Paul aimed to know Him and the power of His resurrection. (Phil. iii. 10).

"No nation, people, or tribe have ever yet been found, (says Eadie) who do not, in some form, recognise the doctrine of a state of existence after the death of the body; and this conviction is satisfactorily met only by the simple and sublime doctrine of our holy religion, which brings life and immortality to light (John v. 28). Because Christ rose, all who are His shall rise. His resurrection secures it. But now is Christ risen from the dead, and become the first-fruits of them that slept.' (1 Cor. xv. 20). Not only shall they rise, because He rose in their name, but he will change their vile body, and fashion it like unto His own glorious body.

"But some man will say, How are the dead raised up? And with what body do they come? (1 Cor xv. 35). The apostle in answer to this question, shows that there is close connection between the resurrection body and the present body, such as between the grain sown and the harvest reaped . . . . . such identity as constitutes personal or specific sameness, suiting all the purposes of reward and punishment, and warranting the idea of a *re*-surrection—not a *re*-creation."

MORE OF THIS KIND WANTED.

Judge Tucker, of Futtepoor, served long in India, giving to missions 200 dollars per month, says an American paper. Being remonstrated with for his liberality, he replied: "Here are 86,000,000 adult population; 5,000 die daily—every day's delay means 5,000 souls." Would that all judges viewed the question thus. Instead of this, many do all they possibly can to hinder the work of Christ.

History relates that Donald Cargill, the martyr, made from the scaffold the deeply interesting declaration, "I bless the Lord that these thirty years and more I have been at peace with God, and was never shaken loose of it; and now I am as sure of my interest in Christ and peace with God as all in this Bible and the Spirit of God can make me."

Mr. Sumant Vishnu of the American Marathi Mission, Bombay, expects to start for America on the 25th instant. We presume as a deputation from the Mission with which he is connected.

DEATH IN DARKNESS.

The Blind Leading the Blind.

The last time that I called at his (Alfred de Musset's) house, his housekeeper, Mdme. Martelet, who was as gentle with him as a Sister of Charity, stopped me in the passage and told me that he would not survive the night.

I went in. It was even then the chamber of death. "I am very glad to see you," I said to the sufferer.

"It was time you came, my dear friend; five minutes later and you would not have found me in this world. I am not sure that I am not really a ghost. But I do not believe in ghosts, for I do not believe in another world."

"That," said I, "is a fancy which does not belong to you. Remember your *l'Espoir en Dieu.*

'Malgre nous, vers le ciel il faut lever les yeux.'"

The dying man said, "I was talking in verse then; but, to talk prose, the other world is only Père Lachaise."

"It is not worth while to go there, my dear friend."

"That is why I am in no hurry to go. This world is a bad one, but it is Light, the other world is Darkness."

I tried to comfort him. "Can you for a moment believe that your soul, in all its glory, your soul that in a radiant flight has traversed the worlds that are gone and the Promised Land, is to go and be covered up, one day or another, under six feet of earth in a cemetery."

"Why not, if my soul has played its game?"

"The game it has played shows that you have not finished your cards. Life is only a beginning."

"If it is a beginning, it is also an end. Give me a cigarette."

"Very well, on condition that you do not smoke it."

I handed him a cigarette, and he put it between his teeth. "A light," he said, "a light! only to freshen my mouth." While he spoke his cough seized him cruelly; his pallor alarmed me; he buried his head deep in his pillows. "Why did I ever live?" he said, when he lifted himself up again." "I have always been waiting for something, and that something has not come."

"You lived," said I, "to pour light into the souls of men. Countless generations will be comforted by your poetry."

"Yes, yes; but I—I am not comforted at all. The higher one climbs and the lower one descends in life, the more one recognises that man is a machine that weeps and makes others weep. That is why the Middle Ages were so happy with their belief in an after-world."

"What hinders you from having the same belief? The after-world is written in the sky. It is impossible to look at the heavens, at the day with the bright sunshine, or the night with its starry magnificence, without feeling convinced that our home is there. We are all exiles, like Mignon, but we shall one day find again the land where the orange-flower blossoms."

"The old saw! I see distinctly the blackness—the blackness of the tomb. The white shroud is a blackness to me."

"How can you think that a soul which has produced miracles like yours should be lost in smoke?"

"How can you think that a woman who brings a child into the world should not die before that child?"

His cough again nearly stifled him. I rose and took his hand, "Good-bye, dear friend, you are in gloom to-day; I will come again in a day or so, and hope I shall find you then quite bright."

All of a sudden he put his hand to his heart, saying, "Suppose I were going to die. It is extraordinary how I can call up all that has passed on the stage of my life; those who have played their parts with me are here visible, the dead and the living alike." Then all seemed to vanish and give place to the beloved faces of his mother and his sister. "They were true women," he murmured. It was just past midnight; he half rose, with his hand on his heart. He tried to speak again, but his head sank back on the pillow. He had barely strength enough to stretch his hands to his brother and whisper, "Die! I am going to sleep." About four o'clock in the morning, after a perfectly silent slumber, he started up and said suddenly to the nurses who were watching by his bedside, "Don't you hear it?" They looked at him in alarm. "You don't hear it? It is *The Erl-King.*"

He fancied he could hear the piano and Mademoiselle d'Artigo's voice, though she had left the house some days before. With this music ringing in his ears, he passed away to the other world, fortified by all the sacraments of poetry.

Arsene Houssaye, in the *Fortnightly Review.*

CHRIST'S FIRST MIRACLE.

By an English Correspondent.

"No man having drunk old wine straightway desireth new: for he saith, The old is better," but the governor of the marriage feast of Cana pronounced Christ's new wine to be the best. In like manner those who become filled with the Holy Spirit, pronounce the new life which they receive to be far better than the old intoxicating life of sin which they used to live.

Some bring forward this first recorded miracle of our Lord as an argument in favour of the use of intoxicating liquors. But the Scripture does not say that Christ's wine was intoxicating. Careful thought will show that it was not only not intoxicating, but that it took away the intoxicating effect of the wine previously drunk. As the ruler of the feast said, the custom was at the beginning of the feast to set on the good wine, "and when men have well drunk, then that which is worse," the reason of this being that after drinking to excess, the flavour is imperceptible, or almost so. The appetite strengthens, but the taste dies out. The fact of the excellence of Christ's wine being so particularly noticed after all the other wine had been drunk implies that the taste-destroying intoxicating effect of the former was done away.

All Christ's miracles have a wonderful spiritual interpretation to them. And not least amongst them, in this aspect, is this one. Satan deals out his most tempting and pleasing wine, the falsely-called "pleasures" of sin, to commence with, and afterwards that which is worse. The unconverted sinner having drunk of Satan's old intoxicating wine, is tempted to think it better than the new wine of salvation (the Holy Spirit) that Christ will pour into those who will accept Him.

But if this miracle is to be performed upon us, we must see to it that we obey the injunction uttered by the mother of Jesus, "Whatsoever He saith unto you, do it!" In Acts v. 32 it is said that the Holy Ghost is given by God to them that obey Him.

"No man putteth new wine into old bottles" Jesus did not work this miracle on top of the old wine nor in the vessels that contained it. So it is with us. We must have a clean heart created and a right spirit renewed within us before we can be filled with the righteousness of Christ.

References, Luke v. 37-39; John ii. 1-11.

THE PARIS EXHIBITION.

The Secretary of the Monthly Tract Society, has paid a visit to the Exhibition for the commencement of the Society's work of tract distribution from the Salle Evangelique, in the Place de Trocadero. During the first five days about 10,000 tracts were given away, and of that number only six were thrown away. "It was quite a pleasure," writes Mr. Mackenzie, to the *Christian*, "to see how grateful the people were for these messages of truth."

Correspondence.

THE "TIMES OF INDIA" AND "BOMBAY GAZETTE" ON THE PATNA CASE.

To the Editor of the "Bombay Guardian."

Sir,—On Monday of last week I sent clippings of the affidavits made by the mother and uncle of Luchmin, published in your issue of the 1st inst., to the Editors of the *Bombay Gazette* and *Times of India*, with the request that they would give them an insertion in their papers, since they had given place in their columns to the misleading replies made by Sir John Gorst to questions asked on the above case in the House of Commons.

Neither of these papers however saw fit to publish the new light thrown on the whole case by the affidavits referred to. Am I and the public to infer from this that both these Editors have decided to close their columns against everything that might prove favourable to bringing about the release of this unfortunate girl?

Yours etc.,
Justice.

THREE ROMAN CATHOLIC BISHOPS' ADVICE TO THE POPE.

Pastor W. N. Hearn, of the Bethel Santhal Mission, sends the following suggestive extract from a document addressed to Pope Julius iii. on the antagonism of the Bible to Roman Catholic doctrine. There are evidences in India and elsewhere that Roman ecclesiastics are as much afraid of the Bible to-day as they were three hundred years ago, although one exception (in America) is mentioned in our "Weekly Review" in this issue:—

Of the advice we can give your Beatitude, the most important is:—"That as little as possible of the gospel (especially in the vulgar tongue) be read in all countries, subject to your jurisdiction. That little which is usually read at mass, is sufficient; and beyond that, no one whatever must be permitted to read.

While men were contented with that little, your interests prospered, but when they read more, they began to decay. To sum all: that Book is the one, which, more than any other, has raised against us those whirlwinds and tempests whereby we were almost swept away; and, in fact, if any one examine it diligently, and then confronts therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often very contrary to it (viz: the word of God), which thing, if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even those few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."—(Brit. Mus. 70. 10, 11 Fasciculus Rerum. Lond. 1690 fol.)

WHAT WOMEN MAY NOT DO!

"Women are not to be preachers—obviously were never designed for it. A woman may be a musician, and attract admiration as an Arabella Goddard or a Jenny Lind. She may be an actress, and draw crowds by declaiming other men's language in sumptuous apparel or in a semi-nude condition. She may christen a ship amid applauding thousands at a launch, lay the foundation stone of a public building or fortification, distribute prizes to a rifle corps, display her jewels at a drawing-room, disport herself in a crowded ball-room, or read from the Throne a speech which some one else has written for her, but to speak in public earnest words to her fellow-creatures on matters which concern their eternal well-being is incongruous, indelicate, unfeminine! None but a fanatic would do it. There was similar fanaticism once exhibited at Bethany, where a woman wasted three hundred penny-worth of ointment of spikenard in a way which called forth the indignation of a large party of the leading men of that day. Only one—'a miserable minority' was found to recognize her love, and zeal, and earnestness, as He deemed it, and speak of it as a good work which should be told as a memorial of her to the end of time."—*(Extracted).*

PASSENGERS ARRIVED.

Per P. and O. Str. *Assam*, June 9th.

From London—Mr Mitchell Col Galloway Miss Spragge Mr Cooke Mr Elcock Mr Blair Mr Houlding Mr Buksh Mr Lee Mr Jackson Mr Hargreaves and Mr Smith.

From Brindisi—Maj Guyon Mr Gabbett Mr O'Callaghan Mr Lyall Mr Napier Mr Jenner Lieut Moore Mr Rule and Mr Forbes.

From Aden—Mr Jones.

PASSENGERS SAILED.

Per P. and O. Str. *Oriental*, June 11th.

For London—Mr J Tagg Mr D Lumsden Mr F D Topham Mr H E Winter Mrs R McCullough Mr Alex Izat Mr E Head Mr A Coats Mr W Hutton Mrs Judd and child Mr and Mrs Stainton and two children Mr and Mrs Cooper three children and infant Mr G Harford Mr H M Becher Mr and Mrs Harris Rev Chas W Fowler Mr W H Wickham Mr L Hole Mr W L Harvey Mr B W Cantopher Mr J E Crawshaw Col M J Stokes Mr J C Rogers Mr O'Brian Mr G C Barton Col R Leigh Capt D MacPherson Mr W E Wimble Mr R Brown and Mr Hajee Jusoob Peerbhoy.

For Brindisi—Mr E B Francis Mr Saunders Mr A M Monks Capt H S Blacks Mr J E Paul Mr K Murray Mr Young Col Dale Mr R Trevethick Mr Alfred B Hollis Mr W Gurtler Mr F R Cunradi Col P Ommaney Mr A Leventhrope and Mr Max Denso.

For Venice—Major H B Moffat.

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II. "Tawárikh-i-Inglistán"; Urdu translation (published in Roman-Urdu) of Edith Thompson's History of England. A standard work; an excellent text-book for students of Roman-Urdu. The *Indian Evangelical Review* says the translation is "happy, idiomatic and faithful." The *Panjab Mission News* says; "The Urdu is excellent, simple yet chaste. The book is well printed and excellently bound." Price, Re. 1-4-0 post-paid: ten copies, Rs. 10.

III. "THE INDIAN MISSIONARY DIRECTORY" (third Edition, 1886). This useful hand-book gives information which every missionary (including zenana missionaries) requires. A few copies left. Price, Rs. 2-4-0 post-paid.

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CONTENTS FOR FEBRUARY.

A forward movement.—A tale of shame—the devastations of British Opium in China. By the Rev. G. L. Mason, of Huchow.—The Opium curse in India. By the Rev. Z. F. Griffin, of Balasore, Orissa.—A visit to the Opium dens of Colombo.—By Wallace J. Gladwin.—Morality and Religion.—NOTES AND COMMENTS: Some subjects for our next issue. A leprous Madras newspaper. Moral reformers in Great Britain cautioned against the notorious Sir Lepel Griffin. Sir Charles Dilke again righteously checkmated.—Memorial to the Emperor and Supreme Executive Council of China on the British Opium traffic.—The Bible on the Patna case.—The Christian child-widow at Patna.—Extraordinary attempt of the Bengal Government to crush one of her friends and champions.—The "Bombay Guardian" on the chivalrous Governor of Bengal!—Work for soldiers.—Reforms required in India—No legal toleration for wrong.—A personal experience of drunken servants.

CONTENTS FOR MARCH.

A great crisis for China, and the duty of the Christian Churches of the world in relation thereto.—An appeal to the Japanese Government.—Meetings for prayer in London on great social evils.—Frightful physical effects of licensed sin in India. *Illustrated by diagram.*—Position of the Patna case.—Is the new Cantonments Bill an honest piece of legislation?—Wise sympathy for soldiers.—NOTES AND COMMENTS: Missionary enterprise hindered by infidel government. The late and new Editors of the "Indian Witness." Suppression of vile pictures. Mr. Wallace J. Gladwin's forthcoming visit to England and America. The Gospel Purity Council for India on the Patna case. American opinion on the Christian girl Luchmin's wrongs.—Criminal stimulation by the Bengal Government of the consumption of liquor.—The ruin of China by Indian opium.—Draft of memorial from Christian Churches to the Emperor of China.

CONTENTS FOR APRIL.

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CONTENTS FOR JUNE.

Luchminia, the Christian slave. God sweeps away her enemies' refuge of lies. Extraordinary affidavits of her mother and uncle. What next?—Scottish movement against the Opium traffic with China.—Progress of the Anti-Opium memorial to the Chinese Government.—Supernatural cure of the Opium habit.—NOTES AND COMMENTS.—The Anglo-Indian Temperance movement.—Noble action of the Free Church of Scotland against licensed sin in British Colonies.—Danger ahead: the moral character of British officials in Burmah.—News from all quarters.

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